

Ecological Awareness in Clare's Poems

John Clare's poems reflect ecological awareness and show a contrast between pastoral life, modernity and cross-cultural civilization. His poems are based upon the human beings and their egoism in terms of their treatment to environment. Clare's poetry traces the environmental awareness and suggests that policy can be reframed towards addressing the problems of advocacy for socially vulnerable people. It consists of social justice, as a claim and means for addressing equity deficits. Clare has deeply asserted the deep psychology of human beings in terms of social justice and its long existing but unfulfilled claim in the city is hubristic in nature. The poet is deeply concerned about creating an eco-awareness society in his poems. The deep ecological temperament of the poet peculiarly endorses self-obligatory intension whereby expressing an intense pleasure in windy weather. The wind has an animistic quality for him. He foregrounds into some elusive, energetic and unpredictable creatures from family relationship to nature. Clare shows quick moving images developing deeper into the countryside to expose the altered ecology by humans.

Clare opens the curiosity with a perspective of worldwide anthropocentric notion on ecology for the preservation of nature. It addresses the fundamental ecology of the natural world with earth and it intends to show love of his nation and motherland. The sense of his awareness might be a key to natural diversity and unity of the civilized people. Clare's poems are heavily organized by the eco-centric notion on ecology for his poetic rhyme with poetic juxtaposition.

Clare has tried to focus on the issue of nature, humanitarian values and the intension of pastoral mind to depict the natural continuity in our surroundings. The pastoral mind has been composed by the inspiration of soul. Nature symbolism has great influences in modern literature. On the one hand the poet talks about pragmatic co-production of environmental knowledge and

ecological values. Which offers a more constructive type of political ecological environment that speaker suffers from the pangs of love between modern youths and city dwellers. The poet has great tension between the preservation of nature and further achievement in life. It means that the poet also tries to aware himself about the goal of his childhood and the patterning of environmental events and transitions over the life. He actually experienced a bloody awful life and it has made the events more credible and real. While the poet's sociological circumstances of laboring background with the ancestor's values are judging the value of beauty on environment. The value of beauty is more comprehensive in his poems to foreground the ecological awareness.

Clare feels nostalgic with love for village ritual life and nature which has influenced his past and present situation. The poet's beloved love with her physical faith addressed the intervention of human sufferings and beauty on nature. Because Clare never forgot his first, lost and innocent love which happens to overplay in his poems as an obsession. The poet justifies the need of ecological justice that he calls for inspiration from natural beauty, prayer for the solidarity of nation and love for the offspring. Here, the poet asserts his concern about ecological solidarity saying that nature is the place where we live and not simply the surrounding raw materials which we use to fulfill our own desire. As a result, the moral recognition of the other is altered by this interpretive journey. So, reflexive moral awareness of oneself in the cause of ecological solidarity that strengthens the bonds of attachment with the natural world, that it should be cared for even if it may not be the result of this journey.

Clare addresses global climate change properly. It focuses on the dire consequences for biological resilience and social stability. If we do not change our awareness that governs our institutions we should also attend to the moral consequence of such a millennial human failure. If we fail to expand and extend our norms of right recognition and right relationship to the natural

world, we will be forced to contract them in the human world. We will regress in the anthropocentric moral progress we have made historically in the forms of beauty, freedom, global economy, ecological diversity and social harmony which have been succeeding by ugly forces and social antagonism. The recognitions and right relationships of ecological norms determine with the part of social harmony and it's covering the treatment of non-human nature. It speaks cogently about rights and justice in human dealings with the natural world and the creatures. This would be a shift of historic properties and significance in the moral awareness to re-creating of the human moral imagination. This type of imagination and history are the most inherited parts of ecosystem through its eco-awareness sensibility of human heart. It is a record of the inclusion of certain form of previously forbidden individual human behavior within the zone of moral and legal projection in particular societies and the banishment of other behaviors. Lopez reminds the engrained sensibility of human consciousness towards nature as "still deeper and more suitable than we can know"(204).

Clare addresses the following extracts to show the variety and frequency of distinct ecosystem, biotic of distinct eco-system, biotic communities and their changes in composition to the structure over the environmental ethics. This type of physical environment and species solidarity is called eco-system diversity. The term "beauty" is a kind of proper aesthetic elements that nature romanticizes and cultural ecological hybridity interconnects with peace and management. It refers to the environmental crisis which could be said to have begun with the enclosures. As a result, environment influences an organism and change its heredity. Some of the variations acquired by an individual can be passed on to the off-spring. But, the internal vital force and appetency does not play any role in evolution. The current era of "greed" privatization and the seizure of public assets were foreshadowed by them. Clare documents both the destruction of

place and people and the gradual collapse of his own state of mind that it creates mental species of human. It means the human species is a product of evolution in which the ecological balance will play a decisive role, “far spread the moored ground a level scene/ Bedspreads with rush and one eternal green/ that never felt the rage of blundering plough” (5-7) brings the idea about nature’s innocence and impressive ideology, which reflects upon eternity against the “blundering” greed of human beings.

Clare mainly addresses the sense of imagination of the nature explicitly in broader sense as an environmental love, purity and the sense of nostalgia. Clare uses color imagery to create pleasant atmosphere and pastoral life. It means that the representative satisfying our desire to value the natural world differently and more dearly. Clare’s expressing an intense pleasure in windy weather that the wind had an animistic quality for him. It has turned into some elusive, energetic and unpredictable creatures which could excitingly be traced through its effects on other living things. This pragmatic co-production of environmental knowledge and social value offers a more contrives means of building socially just environmental awareness.

Nature is understood as a friend, revered as mother, obeyed as father and nurtured as a beloved child. It means an imaginative world where we build on the core strengths of children, their families, and communities, to create dignity, belonging, and justice for all. Anne Miller argues:

Nature is sacred of the human beings entirely on it. Everything is innocent but, including the man and terrifying aspects of nature that deals us snow blackbirds, shadows and storms .The places in which the people held their ceremonies and celebrated the passing of the season are fenced off. The community, like the land understood as a parceled up, rationalized and it’s atomized (27).

The symbol includes the poetic stanza that automatically gets rearranged many times. Clare has tried to define in his poetic stanza; ecology is the traditional term of the popular environmentalist and eco-critics, and ecology. He seeks to demonstrate the reality of plant and animal communities and of its natural harmony and also its inability to refute the human aim of using it for the biological research, “the cities and cultural society with its artificial trappings and sophisticated outlook, infamous of the passion for nature that gives us the part of world dramatizes the myths” (28).

People coins out religious ceremonies related to the myths as if that it appears to cultural and political ecology are the theme of modernity. It teaches us that economic, ecological and cultural distribution is equally important. If we live in peaceful, just and balanced modern social world we can no longer deny people their right to their own cultures and ecology. Throughout the world ecology helps us to be conscious about environmental struggles that it ranges all over the world. This has been the case for a long time at least since the nineteenth century. Although it would seems that they are becoming more ubiquitous year after in so many comers of our shared planet. Isabel Karreman in context to animal relation in romantic poetry asserts that: “John Clare articulates a shared mode of embodiment that extends subjectivity and agency beyond the realm of human” (43). Karreman argues:

From a bio centric and bio-semiotic perspective that acknowledges non-human modes and experiences of existences as meaningful. Clare’s poem constitute first stepping stone towards a literary genealogy of a creature awareness poetics that acknowledge seems non-human creatures as significant.(45)

Human physic exists itself as a barrier, which divides man from the soul as a spirit of nature. men stand for a favor and in favor of the manmade fence of barbed wire binding which separates

“Human nature from deer nature”(15). Human and nature interconnected to each other.

Landmarks further says, “If the nature exists, human beings exist. The land ethics is a pillar of environment. An ethics deals with the human and relation to the land, animal and plants which have grown on it”(38).

Clare muses on the mystery of life, struggle or death of the human soul, and of immortality with rare insight and penetration. Which appears with pit rich against poor, within regions, countries and trans-nationality. In addition the resulting struggles are often led by women that involve indigenous or ethnic minority communities. The women have the tendency to defend their places within its tremendous cultural gorge between ecological models. An ancient culture, the non-human forms of life, i.e. birds, animals and even trees were believed to have super human abilities and powers. They believe to possess a special kind of wisdom, and bear a special relationship to the sacred. These kinds of activities indicate that the ancient people by worshipping tree, spring, streams and even a hill were enacting an environmental relationship between humans and nature. Before a tree is cut or a stone removed from a mountain, or a brook dammed, and spirit had to be placated they felt a sense of loss. Sankaracharya asserts: "Every creature is allocating the grand scheme of the universe. The nature can't be changed because it is virtually transformed in to one generation to another"(13). Sankaracharya further believes lives are alike in water, fire, trees herbs and in everything:

The grand scheme of the universe has stood upon each individual, creature and at its allotted place. Thus, we come to realize that early man and nature were indisputably one and that nature was virtually unchanged by the human newcomer. In ancient time Indian Rishis offered their reverence to the Supreme, which they believed lived alike in the nature. (18)

The poet's sense of superiority over-rides all other feelings for nature that it has to be creating some sort of our problem that we are too smart for our own good and for that matter he creates the biosphere model .The basic problem is that our brain enables us to evaluate, plan, and execute. Creatures are programmed by nature and subject to good or evil. Clare does a fair task to expose a pleasure about a nature for a great intimacy that seems to capture the pleasant atmosphere which is kind and melancholic soul that appears to grieving the loss of friendship in love. The speaker has a vast knowledge of self-awareness from the knowledge of natural intimacy. The simple meaning is that the deeper understanding of human condition is either exist out there or is in the speaker's head.

Our so called chemical sensibility is so hubristic to think that eternity stands upon living species. But, we are the only one possessing arrogance, deliberate stupidity, greed, hate, jealousy, treachery and the impulse to revenge. All of which may erupt spontaneously or be turned at will. It suggests that question of why the poet is so much awarded on human being, nature and the modern city life rather than modern village life. Lawrence Buell asserts that:

The advocacy of human-nature relationship for poetic line contributes privileging eco-centric world view in the search for the domain of eco-criticism. It blends into the landscape kind of strategy which subverts into the conceptual framework day by day. The destructive kind of awareness is harmful nature that privileged to the insanity of god .The pastoral setting of mind as well as the creation of main objective called change in atmosphere ecosystem and biological diversity. (Buell 27)

In the above equated statement the twentieth century poet describes a future globalized society which uses technology to maintain absolute control over every aspect of human life. This is a

society where human are grown in a factory laboratory instead of being born and their minds are shaped by extensive condition of personal experience. But, the poet is confused about truth and mutual faith that social ecology also may produce the greatest ideal of human life and survival on the nature. Social ecology aims to replace our mentality of domination with an ethics of complementarities. An ethic premises will be the part of our true role that is to create a fuller, richer world from all being. Clare's poem is able to see each reality as a part of an ecological truth. Ecological truth show that nature can provide us with ethical principles that a flourishing principle of eco-system maximizes diversity and interaction. Bookchin Clark in *Social Ecology the Green Fuse* advocates "Far from being unnatural, humans are expressions of a deep natural process" (35). Bookchin calls first nature but also have a unique social awareness that advocates second nature. Bookchin asserts that:

We live in a highly cooperative society that is we are too eager to find new areas of commercial, aggrandizement and to add ecological verbiage to its advertising and customer relations with human awareness. Human awareness is a result of nature striving for increasing complexity and awareness that human awareness is self-aware of the biological evolutions. (39)

The source of human building and natural cities create a speaker awareness. It tells us that pleasant atmosphere is comfortable place to live for humans and other species. The problem is that the environmental changes we produce are far greater those of other species. Our second nature has become a problem for ourselves and non-human life. The poet has suffered from lovelorn due to the cause of physical attachment rather than of nature love and family relation. The dominant aspect of John Clare's poetry is pastoral and nostalgic in view of the loss of innocent childhood and loss of nature that appears in his poem like "A Skreeking Noise is

Heard". The treatment of nature and the reminiscence of lost childhood is in this poem. That's why it makes the reader aware of the pure state of human life existing in the lap of nature.

Clare shows his will for the lost childhood and memories in order to get solace from the alienation created by modern desolated world and man's detachment from the world of nature. He tries to bring himself in the lap of nature by relating his activities and childhood memories. Furthermore, he has mentioned that nature is broken. It is almost impossible to separate the system again. As a result, natural degradation appears as an awareness of human encroachment of nature. The poet rejects the anthropocentric world view in the egalitarian earth in order to respect human because nature deserve right to be protected.

John Clare has extensively used nature imagery to argue that ecological crisis is cultural rather than a social problem. But humans confuse the issue. The hierarchical societies had begun despoiling the planet long before the emergence of modern science's "linear rationality" and industrial society. The cultural causes most often evoked by the ecological movement towards pastoral life. He uses many symbols as trees, flowers, meadow, snow, cuckoo etc. and addresses to the green color imagery which reflects the creativity symbolizing childhood, youth, adolescence, joy and innocence. Here the symbol of flower address to the part of purity and fullness. On the other hand "my legs refused to walk away/and when she looked, what could I ail?" (24) has addressed to close affinity to the activities done by the poet as a child in the lap of the nature. He later regrets because of the change in his growing age from pure childhood towards shadowy sorrow of maturity. Among them, Clare's selected another poem "The Shepherd Calendar" where he talks about an incident from rural life, but in reality, it is highly suggestive. The "shepherd" symbolizes all kinds of creatures, which divide man from man to

nature, racial prejudices and it has conflicts between nation, religion and ecological quarrels. These are all ideas which are much beyond the rural life and life as different and high.

Clare has used rural settings and activities in his poems to indicate that the place itself carry that creative, emotive force to transform in to the bond of man and nature relationship. As we know that, Clare's ambition seems to be writing about the nature, every speech of villagers the speaking voice with all its rich inflections and intonations are captured by him. Because modern city has been the hidden forces behind people's right, economic monopoly as well as identity, the environment is also collapsed by city landers. T.S. Eliot asserts in his poem "The Waste Land", human nature relationship is a kind of dualistic thought which has been physically mentally and culturally rearranged in nature. It is somehow used for devastation, loss of humanity and it gives us full of egoism by the cause of people's behaviours. The religious myth and moral belief has suspended by human stupidity. The reloading of moral attitude and preserving the aim of natural beauty is symbolically capable in the ecosystem:

Through a proper arrangement and choice of diction, he tries to convey the sense of humor, ethos pathos and all kinds of effects. Where his conversation has to be seen as a tone to produced regional, ecological and liberal democratic passion on his every poetic line, sonneteer form, rhyme and Pun as well. (Eliot)

Clare foregrounds pastoral life through his poems describing the urbanization, which brings ultimate environmental degradation and different kinds of population. He likes to play with his characters in rural setting where he finds pleasure to be one of the parts with nature. Clare's poem is taking a position with rural life featured by divinity and eternity, which is highly suggestive and symbolic. The 20th century logo-descriptive couplets advocates the human life as he lived as he presented in his poetry like a series of socially more equal, open field village of his

childhood between the Eden of a wild nature. Human beings and the fallen nature to represent the fancy of imagination through its uprooted landmarks as well as it is to show the contrast between aesthetic kinds of response to the nature.

In another poem “Invitation to Eternity”, Clare has talked about the beauty of nature and its aestheticism that the poet indicates obscurity and the mystery of truth that has been deliberately shown in the nature. When the family relation that has been based upon the socio-cultural movement through it would create as some sorts of mistakes that it signified with impact on the ecological diversity in the nature the poet has so much curiosity about life, ecological crisis, and modernization that modern people cannot follow the natural cities and they work for the misuse of nature.

The poet has so much memory that the ancient history as the age of childhood life, playing game and singing songs and games makes him nostalgic. In contrast the poet's mission is to subvert city life into rustic, moody, prisoner's apartment and dwellers insanity and incredible image in the city. Clare is acutely aware of the importance of good health having suffered from various serious illnesses over the years. Yet, in his poetic form of expression of writing seems to have been more concerned with the destruction of wild nature and its resultant human loss. Clare uses the term ‘muddy and rustic’ as an abiotic natural thing that he is concerned about like environmental destruction, nuclear attack and human activity. Clare internalizes human dignity only with co-existential equality with the nature. We must create environment that preserves us. Thus, we must understand the importance of environment with the harmony between human and nature. Esterman Barbara asserts that the process of naturalism to modernization of life has moved more and more from the former category to the latter because it has been taken from the

sphere of the nature as it is inevitable and made the object of choice and responsibility. The riskiness of contemporary life is dynamic, irrespective of any increase of real:

The risk attitude prevails or even makes sense in a given area of life depends on the degree to which that area is regarded as fixed and inevitable, which is called human agency. Man and nature should stay in the very situation of harmony between human and the nature. Man and nature should stay the very friendly but not it effects to each other. The human behavior directly affects the natural things. (67)

This extracts shows the engagement with creativity for the elements of deep green thinking which incorporates them into a sociologically informed account. But beyond the poet's view, it also gives us a vocabulary for understanding the continuous refreshment between realism and constructionism which is so apparent in theorizing about the environment and elsewhere. In Clare's poetry, we have to find out the environmental imagination and the various kind of themes like symbols, metaphor, allegory and diction, which have been the term divinity and eternity, snow and the meadow, crow and the willow, these are the setting of speaker imagination, which gives us poetic awareness, place and attitudes towards the poet's mind to recover new credibility for the new kind of poetic invention to the reader. Clare spreads awareness on the canonical poetic texts to challenges the modernity. It gives us far reaching account of environment awareness and the place of nature through the cultural reflection on poetry and anthropology.

John Clare's poetry is thus to reattach scholars to each and scholarship to the real concern of the world. It is an interdisciplinary approach that it includes the life of the mind and the life of the earth. Clare's poetry addresses marginalized society to explore how we can discursively manipulate non-human world in literature and discuss how it gets marginalized, incorporated

into the construction of nature. Meanwhile, it has to address the concept that no section of knowledge can be divided up of eco-critic implication that as it is signified as nothing is possible to be understood in the absence of earth on spatial and temporal references.

In other poems like "Shepherd Calendar" and "In Summer Showers a shrieking noise Is Heard" Clare brings the essence of nature in pressure in its original place of dwelling. As a result it is not just as a means of analyzing poetry in relation to physical world. It implies a move towards bio-centric view, an existence of ethics and broadening of human concepts, of global community to include non-human life from the physical environment. The idea of land ethics for the collective human responsibilities is at the center part of this poem. Another idealistic poem "The Crow sat on the Willow" offers an analysis of the cultural construction of nature, which also includes an analysis of language, desire of knowledge and power. It means the verbal construction of nature, either it is romanticized in civilized society is regarded as hostile wilderness. It has always usually lead to a binary way of either /or thinking that justifies to the present catastrophic abuse of nature to counter eco-centric approaches. This poem asserts the project of conceptualizing the nature.

The dominant aspects of John Clare's poetry are portal towards nostalgic view of the loss of innocent childhood and sanctity of nature. He shows his will for the lost childhood and memories in order to get solace from the alienation created by modern desolated world and man's detachment from the world of nature. Due to the frustration and desolation from the modern world, he tries to bring himself in the lap of nature by relating his activities and childhood memories. Although, Clare rejects the anthropocentric world view in the egalitarian earth in order to respect human. Because we almost found in his poem that, ecology is a projection of human desire and ideas about human responsibility into the natural environment.

Greg Crossen asserts that the combination of fear and understanding, uncertainty about the future enables to the cause of family concentrations and figurative self-respect for the part of invaluable nature of cost:

The harmful kind of awareness especially uncertainty and abandonment denotes to the either scientific or spiritual recognition of the inter-collection of living things, including human, natural cities, insect etc. It means the poet is trying to move his society towards greater recognition of non-human interest and such kind of enlightened anthropocentric elements on eco-criticism.(54)

The concept of recognition is supposed to be intrinsic value of non-human beings to provide benefits that out weights the restrictions that places upon us. It means to say that each and every aspects of Clare's poetry is the pursuit of knowledge and rich experience that lead to less environmentally destructive life styles.

In John Clare's poetry various features have given negative as well as positive motivation that is explicitly mentioned as ecological awareness and family relations. Almost all human activities like the blind exploitation of nature imitates the natural world that has to support the hubristic idea that human must conquer, reclaim and cultivate. Human must wage a constant war against his physical environment, which is inimical to human existence. Eventhough, natural cities and cultural society of the passion for nature that gives us world dramatizes the myths. This seeks to demonstrate the reality of plant. Human's physical existence itself is a barrier which divides man from the soul or spirit of nature. Clare mused on the mystery of life as struggle and death of the human soul, on the nature and of immortality with rare insight and penetration. Clare's poems especially denote scientific or spiritual recognition of living things, including human, natural cities, insect etc.

Mellor Anne examines that some human instinct remains in the society, confirming not all human nature can be suppressed. Some events as well as the discrimination and fear of the misunderstood scenarios are present in both societies:

A natural reaction cultivated by the naivety of both the civilization seems to be the savage reservation about each other. Though some aspects of human nature and instinctual behavior remain they tend to negate, showing a minimal relationship with nature.(37)

The given extracts signifies the term “civilization”. His poem “The Fear of Flowers” explains human attachment to nature and shows the basis of humanity, isolating the society from evocative and passionate lives. The poem “The Fear of Flowers” is a projection of a self aware dilemma to dominant nature poetry that it has to be borrowed from the part of toxicity through its cities, wildlife and ecosystem. The world signifies profound threats of pollution, despoliations and diminishment. It means that the nonhuman nature seems to play on inclusive and exclusive role to assume that we can somehow completely eliminate the nature and its dualistic construction.

As a result, Clare’s poems have to construct images of natural beauty and emphasize the harmony of humanity and nature that once existed, the fable at first present us with a picture of essential changelessness. Human activities scarcely disturb the environment which the annual round of seasons reinforces. From these lines the poet codes to the own village, where the life seems to live in harmony with its surroundings and invoking the ancient tradition of the pastoral picture of a prosperous shepherd farm green valleys, Cuckoo and divine eternity. These experiences and interactions seem to have motivated his powerful concern and effective action on behalf of nature. His ethical foundation is environmental and eco-centric notion on ecological

awareness. Because Clare's poetic lines have to be seen as a part of aesthetic, sensual, and ethical values in every kinds of his poem. Still, I think the importance of religion and spirituality to Clare's environmental ethics can be exaggerated. He has clearly talked to promote spiritual epiphany that Clare's life seems to have been appreciated and interested. Van Koppen further illustrates:

The topographical nature assign externality form of nature means Arcadian nature as constructed as something external to human society, or at least removed from everyday life in the city. Yet, he had further illustrate that, community suggested interrelatedness implies also equality of members, the second key ingredient of environment as well as the mental apocalyptic vision.(27)

The given extracts shows the connection with four model of awareness that can serve environment which if not checked would bring an apocalyptic ending. Yet, this type of environmental policy has not interacted to that end without an additional ingredient, the sense of imminent environmental peril. We know that, agriculture and commerce could not be trusted to respect the land though. I profoundly proved the proximity of a nearby nature which has almost well as wilderness to make the abuse and error of the land which is called eco-centric vision of poetry. The idea is that of the concept of sustainable development the notion of global equality, justice and basic human rights which were intrinsic aspects of the environmental issues. The impulses of life and death, beauty and ethics, human sensations have their own roots in the life world phenomena.

The sensation of human awareness to exposes the ecological and anthropological concepts that it happens with is always manifest, expressive, subcultural and experimental. Here, John Clare's poetry in different ways all explore the rich and complex ironies which have

followed the success of the environmental movement in getting its voices heard. As a result, the migration of its concern from the margins to the center of modern life is needed. It means that, eco-consumption notion of ecology is based on the issue known as the global economy, industrialization, human center by the cause of World War II.

It has been an effect directly linked with the natural cities. Culture is that complex whole which include knowledge, beliefs, art, moral, law and custom acquired by the men as a member of society. Clare's poetry has direct links with the human society and non-human society in ecological culture. Our behavior and ethical values are worship to the god as the nature of creation. Though, the human civilization is best known for the knowledge of work for worship. In the Hindu mythology, the different classes of people had worshiped to the natural cities, like snake, stone, sand, rock, landslide and so on as the god is everything in the nature, because if the natural cities had been devastated and destroyed the natural fault to declared the end of civilization was nature. Though to worship god is valuable, and culturally important in the nation.

The dominant aspect of Clare's poetry is the nostalgic view of the loss of innocent childhood and sanctity of nature that appears in his poem like "In summer showers a shrieking noise is heard". The use of nature and his reminiscence of lost childhood in this poem makes the reader aware of the pure state of human life existing in the lap of the nature.

In summer showers a shrieking noise is heard
Deep in the woods of some uncommon bird
It makes a loud and long and loud continued noise
And often stops the speed of men and boys

They think somebody mocks and goes along
 And never thinks the nuthatch makes the song
 Who always comes along the summer guest
 The bird nest hunters never found the nest
 The schoolboy hears the noise from day to day
 And stoops among the thorns to find a way
 And starts the jay bird from the bushes green
 He looks and sees a nest he's never seen
 And takes the spotted eggs with many joys
 And thinks he found the bird that made the noise (1-14)

Clare tries to focus on the ancient memory of childhood that he does not search for the same picture of an image in adult life. It is the value of aestheticism where, physical love and beauty has tried to define on egocentric notion on ecology. Man was born free, but everywhere he is in chain is the very notion that signifies with the cultural and ecological awareness. It has to become more powerful otherwise it would be complicated to survive in the nature. John Clare shows throughout its development the influence of three forces: the culture of his village and social class, nature, and the topographical and pastoral poetry of the eighteenth century.

Clare's view of human life as lived in close relationship with nature is presented. His poetry is a series of contrasts between the freer, socially more equal, open-field village of his childhood and the enclosed, agriculturally "improved," and socially stratified .The Eden of a wild nature untouched by human beings and the fallen nature of fences, uprooted landmarks, and vanished grazing rights are some of the prominent images. The aesthetic response of nature that address the scientific response for collecting the idea has become more powerful than the profit

and social account in human society. Further, as a self-educated poet in a land of illiterate laborers, Clare has difficultly resolved the tension between his temptation to idealize village life and his equally strong temptation to expose its squalid ignorance.

The belief is that everybody was separate individual and that collective enterprises could not hinder but weaken the self. For Clare separate individual holds to be transforming forces, which empowers human beings with creativity and knowledge. This creativity depicts the human relation to the physical world as per the basis of ecological awareness. Clare relies on the individual and existentialist notions to make meaning out of things. "Divine Eternity" is probably his most powerful expression of the individual confronting cosmic indifferences. The Shakespearian sonnet is used by him to rhetorically ask the question, if the world is designed and protected by a creator? The poet pictures a world in mini nature where all the living elements appear unnatural and out of place. The example of flowers, the sun, the season, birds, and butterflies seems to rule and the poet advocates the reader to find a divine plan. An another sign the poet shows in the poem "The Love", is the possibility of pastoral life, even blooming of flower in desert where life is rather possible due to lack of fertile, water and dwelling places.

Are flowers the winter's choice?
 Is love's bed always snow?
 She seemed to hear my silent voice,
 Not love's appeals to know.
 I never saw so sweet a face
 As that I stood before
 My heart has left its dwelling-place
 And can return no more (4-14)

Here, dwelling place shows flashes of a genuine if unobtrusive spiritual sensibility, hygienic spirituality towards the particularity in its final and it has to address to the point of ultimate mystery of life. The sense of the poet to these lines seems to be more optimistic and affirmatives to the use of the physical world, whether it is naturally productive or need to be made productive. In these both poems, Derek Emerson argues:

I first heard his name in a John Berryman poem, where Berryman calls him "that sweet man, John Clare." No better phrase, no better praise, could be devised. For those not familiar with the "rural" poet, John Clare, this volume is worth spending time with. I spent nearly two years slowly working through the poems as they deserve, and demand, time. Yes, there are plenty of pastoral-type poems here, but Clare's eye also looks at people as part of nature. While his own life was tragic, as well as his brilliant poems late in life, he clearly understood the beauty of life.

This is a poet to return again and again. (12)

Clare achieved an internal dynamic in his poem by playing the rhymes of ordinary speech against formal patterns of line and verse and containing them within traditional forms. The interaction of colloquial diction with blank verse is especially central to his dramatic monologue. To Clare traditional forms were the essences of poetry material with the essence of ecological awareness, which, poets responded to flux and disorder by forgoing something permanent. He writes:

When summer from the forest starts
 Its melody with silence lies,
 And, like a bird from foreign parts,
 It cannot sing for all it tries.

'Cuck Cuck' it cries and mocking boys
 Crie 'Cuck' and then it stutters more
 Till quick forgot its own sweet voice
 It seems to know itself no more
 a momentary stay against confusion (9-18)

In this nature lyric there a comparison emerges between the outer scene and psyche. A comparisons of what Clare has done in one poem called “The Cuckoo”. It refers to Clare’s work so much with nature and because he represents himself as a new landowner. Clare is often interpreted as an ideological descendent of the 19th century American transcendentalists. However, he is far less an affirmative about the universe then, they were looking at nature, discerned a belonging creator, he saw no expression.

In another poem "The Shepherd Calendar" Clare talks about an incident from his rural life which in reality it is highly suggestive. The shepherd symbolizes all kinds of creatures with divine man to nature, racial prejudices, conflicts between nation’s religions and economic quarrels .The excessive use of trees and birds address the poets mind to create human world. It has the significance to the human life directly to the excretion of the oxygen, which is vital to their lives. Approximation to the tree creates fresh and healthy environment to the human. So, they intend to see near them not only the time of the day but in rest hours of dark night. This shows how the poet is wooed on its protection to be different from wild lives. He seems to be worried to the ambivalence that it would destruct the entire life of the garden. The following lines represent his worry for the garden:

Harvest awakes the morning still
 And toils rude groups the valleys fill

Deserted is each cottage hearth
 To all life save the crickets mirth
 Where blackbirds caged from out the sun
 Could whistle while their mistress spun.
 All haunt the thronged fields still to share
 The harvests lingering bounty there
 As yet no meddling boys resort.....
 About the streets in idle sport
 The butterfly enjoys his hour
 Thus harvest ends its busy reign
 And leaves the fields their peace again
 Where autumns shadows idly muse
 And tinge the trees with many hues
 Amid whose scenes I'm feign to dwell
 And sing of what I love so well
 But hollow winds and tumbling floods
 And humming showers and moaning woods
 All startle into sudden strife
 And wake a mighty lay to life
 Making amid their strains divine(1-26)

The above lines show the friendly efforts to preserve the pastoral nature and its values to the countryside where, the nature becomes unavoidable life style. The abnormal approach of promotion and projection for nature is mainly done with the people's awareness about the

usefulness of nature which is revered as god. The sun and the valleys is the analogy for the holiness of nature as a green force from drop to gravy rain and for the holiness of journey with poetry. So, he is environmentally aware in this regard and tries to avoid the degradation of the environment. The accurate relation of man with nature can be restarted. Therefore, Jonathan Bate argues, in two poems; *Invitation to eternity* and *I am*:

Clare's first 20 or so years are especially murky, and rather than struggle to assemble a chronological sequence, Bate wisely makes space for a thematic approach, winding chapters on (among other things) heredity, childhood, social environment and friendship around the hard facts of birth, family and so on. Far from making Clare seem vague, this has the good effect of allowing him to be in a kind of dream. It's a dream which combines elements of bliss - the blazing delights in his home village of Holston in Northampton shire-with more nearly nightmarish components: the death of his twin sister, his family's poverty, the grueling certainties and equally miserable uncertainties of manual labor, the threat and upheaval of enclosure.(75-78)

John Clare reflects ecological awareness in his poetry challenging to the modern city that unnecessary facilities also have become powerful, rather than human sensation will be prioritizing with the American civilized people. The effect of family hybridity also based upon the culturalization and nationhood. But the effect of World War II has automatically lost their nationhood and motherhood. Where the modern city dwellers pathetic intension to uncommon attitude is a World war effect. Because, they wanted to preserve the natural cities they found out that ecological awareness was fruitful to them. Furthermore, the poet raises the issues which he remembers from childhood which has can never forget till today. Clare has his own

disadvantages which is not seriously taken out of the state holder to reform the land. So, eco-friendly type of society has not been mentioned there. As a result, the poet has his own dreamy fear and unpredictable things to link with the environment. In an another poem *Black-Faced sheep* he illustrate the following codes:

We will go under the ground
 To meet our ancestor collected
 There in the darkness;
 That we all are all of us sheep;
 And death is our shepherd, and
 We die as the animal die (6-11)

This free verse type of poetic code is in the form of an extended metaphor in which the poet is comparing the humans to a sheep. The last two lines address all of us as sheep and death as our shepherd. Because, in the same case we have to die as animal do die which reflects upon certain aspects of human beings. It includes our personal awareness and humanity has been unnecessarily followed by others. As a result we have to wonder our life to struggle for existence that life has stood upon the power of human sensation. If we are found one day as a dead body there is no matter of accomplishment. We have to praise the god and nature, while we should not preserve the nature in the same destructive sense like our ancestors. Our life has stood in such a pathetic kind of situation and because it is based upon the human hubris which is the environment. Ann Klefstads argues:

I do not know this collection, but John Clare's poetry is one of the most moving bodies of work anywhere. I feel much akin to Clare, as someone who emerged from the most backward of rural places, and who is haunted by the fact that that

place made me, created my potentials, gave me its sensual and harsh nature, so I feel responsible to it. (8)

John Clare reflects ecological awareness in his poetry challenging the cerebral order lines of the fashionable or remarkable poetry of the time and going beyond the modern desolation of writing poetry. By Investigating in the American territory, he rejected modernist interconnections and revitalizes the tradition of western America as region less. His poems are deeply connected to the elemental world with human participants. There is correlation of nature and human nature relationship, here by making a kind of organic unity. His treatment towards the nature in his different poems make a kind of ecofriendly conjecture which leads him to proceed towards the inter-connectedness, inter-assimilation and different relation of man and nature which has been intertwined in the process of civilization.

In the poem "The Waste land" Eloit talks about the different kinds of religious mythology that the god's spirituality and organisity had direct links with the social, cultural and ecological aspects. The time of love, affection and attraction too have link with those aspects. The god has to be powerful to create natural ethics, knowledge, law and custom from the concept of anthropocentric notion on ecology. However, the human age old alienation from the nature has to be recovered and cured to care the nature from environmental degradation that is infected by human beings themselves. Clearly, meta-ethical reflection would have been out of place in a popular work like "Divine Eternity" but I have found little evidence that Clare gave sustained attention to this issue elsewhere. Perhaps he believes that people who understood and experienced wild nature would come to accept its moral considerability and its continued importance to human happiness to flourish.

This type of philosophical arguments could add little to such understanding and experience. He believed that by implying such general ethical principles as "because no unnecessary suffering" or "preserve opportunities for human knowledge and experience" he was resting on ethical ultimate which was beyond justification. In the poem he describes a poisoned ground squirrels which ends up in death. It advocates the term "depth of shade" where "neither their light nor life to see, Sweet maiden, wilt thou go with me?" (13) Suggests death in agony. Meanwhile, the poet had added a simple reflection that causing such suffering diminishes us as human beings. Because, he had shown a picture that he seems to vary and the beautiful road side filled with bright flowers and buzzing insects shows divine eternity:

Say, wilt thou go with me, sweet maid,
 Say, maiden, wilt thou go with me
 Through the valley-depths of shade,
 Of bright and dark obscurity;
 Where the path has lost its way,
 Where the sun forgets the day,
 Where neither there's nor light nor life to see,
 Sweet maiden, wilt thou go with me?(6-13)

This extract addresses the natural world with all its beauty and pointlessness, its silent and boring features preserved for the human eye to gaze. The terms such as obscurity, arrogance, pity and fear has direct link with the self-awareness projection of knowledge. It means that the condition of human dead body is doomed to be handed over to heaven or hell which is broadly based upon the ecological or cultural mythology in relation with the god and human life. It gives us a very

intrinsic way of explaining our nature in the surrounding. Tricia Hamill gives her findings about the same poem as:

I adore this poem by John Clare. He was a beautiful writer of his words and a deep feeling soul that did not get much recognition in the late 19th Century. This is probably the best known poem. Oh, how I wish these like-minded souls were recognized while they were living. So he was curious about family status that many became famous for their writing after they were long gone. Perhaps that is the curse of the true, lost soul of poets who feel deeper than most humans and can turn words into music on paper. The account of Clare's escape from High Beach (the asylum where he was first confined) is a strange mixture of dream-world, literary reminiscence, and realistic reporting. There are the first recorded signs that Clare is not sure of his identity. Is he Robinson Crusoe, Gulliver, Queen Victoria's father, or just a battered piece of flotsam? Clare himself is not sure.(33)

Yet another Poem "*Shine Pershing Republic*" illustrates earth as a mother which has a self enduring capacity:

I Sadly Smiling remember that the flowers fade to make fruit,
 the fruit rots to make earth
 out of the mother and through the spring exultances ripeness and decades to the
 mother. (8-10)

In these lines, the term "flower fading" is a metaphorical term that naturally pretty objects and speaker's sadness seems to be peaceful than miserable. It means to say that the term "sadly smiling" has its own alliteration in the poetic line that it has to reproduce the speaker's attitude in a broader sense. He thinks that everything goes back to the mother earth just to be regenerated in

another form all over again. It means to say that is not nature based, but also a bit more hopeful and applicable to all circumstances. Furthermore he illustrates that same ideas in the following lines:

You making haste on decay: not blameworthy;

life is good, be it stubbornly long or suddenly

A mortal splendor: meteors are not needed less than mountains:

shine, perishing republic. (14-16)

This line shows the term "Decay" is a happening something that no matter what we do. The symbol of "Meteors" advocates to the destructive life style as much as hostile to the power of trouble. Which is called destructive metros which might take as a mountain down but the earth build them again. In another words nature has the capacity to look after itself and the things are always getting destroyed and rebuilt again in nature. The speaker's urgency to represent apocalyptic vision, while the speaker is hoping to keep them far away from the center of the decaying empire, "nevertheless he had presumably taken himself far away from big cities where the big cities had link with the nature, culture and corruption" (29).

The environmental crisis is the crisis of awareness that is needed to find new ways to understand its co-relation with the nature and humanity. This is the challenge of most ambitious study to date of how literature represents the natural environment. Because the place of nature in the history of western thought and the consequences for literary scholarship of attempting to imagine a sound place without taking resort to nature is "egocentric". Clare provides a major new understanding of profound rethinking of our literary and cultural reflections on nature. Cultural Ecology considers the sphere of human culture not as separate from but as interdependent with and transfused by ecological processes and natural energy cycles. At the

same time, it recognizes the relative independence and self-reflexive dynamics of cultural processes. Even as the dependency of culture on nature, and the ineradicable presence of nature in culture, gain ever more interdisciplinary attention. The difference between cultural evolution and natural evolution is increasingly acknowledged by cultural ecologists. The vital interrelatedness between culture and nature has been a special focus of literary culture from its archaic beginnings in myth, ritual, and oral story-telling. The genre of pastoral literature belongs to the stories of mutual transformations between human and nonhuman life. Furthermore another poetic review of "*The Snow Man*" by Wallace Stevens are illustrated in the following lines:

One must have a mind of winter
 To regard the frost and the boughs
 Of the pine-trees crusted with snow;
 And have been cold a long time
 To behold the junipers shagged with ice,
 The spruces rough in the distant glitter (15)

These lines shows the term winter as a kind of sound that nature has produced as cold. As a result, the term winter is the platform of miserable condition due to the human psychology linked with the human awareness, culture in between the marginalized people in the environment cities. Another term mind and wind exposes the human psychology that seems to be more impressive, awe-inspiring and even miraculous as a setting in the nature. Meanwhile, the term spruces is a kind of evergreen tree, but if we are in the right mind to project our feelings that is we are always anchored within our surrounding. Here, the speaker warns the reader that if you might start to think that if you are in the state of being cold and miserable then the wind is wailing too. It means to say that the wind and leaves are jubilant.

The mind of the poet is blowing over the bare landscape for the on looker who has the mind of winter. Therefore, our understanding as well as such kind of human behaviorism depends upon the true reality and environmental ethics which is related in the form of colorful imagination. Therefore, such kind of human feeling and natural interaction between the cities and personal life has to be seen as a picture of authenticity as much as intrinsic towards the aim of ecological awareness in Clare's poetry. Another ecological poem *The Midnight Skaters* tells us about the intrinsic worth of environment:

The hope-poles stand in cores,
 the ice pond lurks under
 The pole-tops steeples of the thrones of stars,
 sound gulfs of wonder
 Then, on blood, shout on..on...
 twirl wheel and whip above him
 Court him, elude him, real and pass,
 And let him hate you through the glass (1-9)

The first stanza shows the connection between hope and hopeless life in the nature. It shows the term "hope" as a kind of achievement and credible manner of a person where the person has to deal with credible awareness with respect to the nature. The term "ice pond" is a kind of ideal setting for a romantic poem that it has to evoke the image of happy skaters in a rural life taking in mind its prejudices. Here, the soldier has struggled to fight for the nation and he has to preserve the motherland not in the front but by raising awareness of nature in the society. It shows the connection between victory and divinity as an ambition carried by courage and the accountability of red blood is emerged with the divine eternity and cultural transformation. The

speaker is a soldier, a loyal kind of person who is remembered by his family and friend. Because he has never underestimated the nation but he has been challenged by modern city slickers and his commanders. Because he knows that peace and sustainable development in our environment help us and our new generations. So, if we preserve nature, natural cities will discourage the war and enemies will be challenged by soldiers of ecology “in the modern sense” (23).

This poem reflects Clare’s love of ritual life with his awareness of its darker side. He begins his poem, which shows a sense of mystery in the nature. "Sweet maiden wilt thou go with me?" (11). It addresses the intervention of human suffering through the beauty of nature. But, the sudden rise from the specific image to support that broad generation at the end still doesn’t surprise the reader who has been knowingly or unknowingly realizing the role of poetic mind. Here, I think the poet has been refusing to excuse the remote life and the villagers prejudice. This poem is in the form of traditional Shakespearean sonnet but lacking rhyme. It is all more impressive because Clare closes his argument in a description that social value might be supportive in the nature while the beauty is seemingly added to life. As we have to focus on the part of life as it is equally determined with the quality of beauty which has to suffer in the hands of the civilized people. This is also an admirable question as a poet and as a man to the overall societal values which consider environment as only a matter of consumption.

Clare attempts to come to terms with his understanding of God, childhood, and such kind of contribution is needed for the generations to come. The quest often takes the form of an inquiry into the nature of human awareness. In which the refinement of awareness is regarded as spiritual discipline or practice. In his winded vision, nature and ecological society is vastly important than the self. The poem instructs the reader to cultivate a more ample awareness of the natural world. On our hiding awareness of the poetic world, Clare’s argues is increasingly shaped

by the artificial environment rather real environment. Clare argues, “living constantly inside an environment of our own invention is reacting solely to things we ourselves have created, we are essentially living inside our own minds” (12). Clare has used the term "witnesses" a kind of aesthetic values to gaze the eternal objects in order to understand the philosophy of nature. We should try to imagine this kind of philosophy and conventional views of space and time as a great paradox. But, the body in one place to another exhibits for our cognizance on aspects of the distant environment, fading away into the general knowledge that there are things beyond. where, the term cognizance conveys knowledge of a transcendent world.

John Clare’s poetry brings human and non-human world of nature together with the focus on interconnection between these two worlds. He advocates to the human nature, pastoral life of society towards modern city life as a relationship of the nature that explicate human nature for its use in a broader way. He reveals a eco-friendly relation of the poetic awareness to the correspondence of nature. The poet has used environmental jargons, metaphor, pun and symbol that it would address to the term like, sound and sight, visible and invisible creature, the poet becomes almost like an ecologist. Nature for the poet appears to be the transforming force, which empowers human being, struggle for existence of life with creativity and knowledge. Behind this depiction of nature, there lies a deep ecological awareness in his poem. Clare regards nature as an organic whole. Ecological awareness remains the central focus of his poetry.

As we know that, Clare’s poetic anthology *Invitation to Eternity* and its review *Remembrance* embodies the concept that no branch of knowledge can be devoid of ego-centric implication. Nothing is possible to be understood in the absence of earth on spatial and temporal references. Poetry brings the essence of nature in presence that provides romanticism, spirituality, sense of awe to visualize our personal responsibility and gathers human rational one

after another for the protection of environment. Environment is the original place of dwelling. Eco-poetry and prose with criticism is not just of means of analyzing poetry in relation to physical world, it implies a move towards bio centric world view, an existence of ethics and broadening of human concepts in global community but also an awareness for who destroyed the village life by modern city life to endorse non-human life form of physical environment. So the idea of land ethics for the collective responsibility is at the center in these poems.

John Clare reflects ecological awareness in his poetry challenging the cerebral order lines of the fashionable or remarkable poetry of the time and goes beyond the modern desolation of writing poetry. By Investigating the American territory, he rejected modernist interconnections and revitalizes the tradition of Western America as a region less space.

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